

85-1  
26

THEOLOGICAL SEMINARY.

Princeton, N. J.

Case,

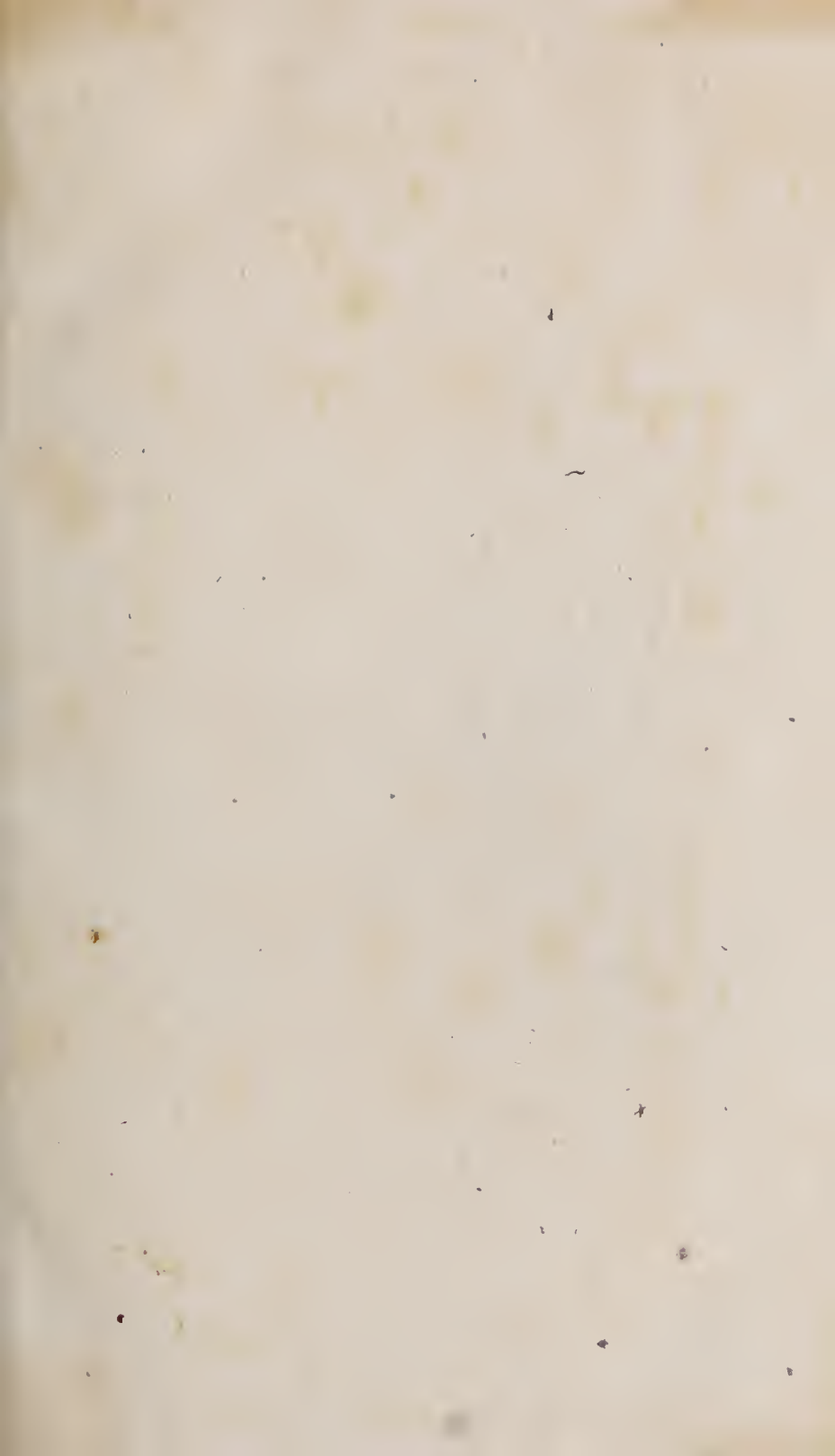
I

Shelf,

7

Book,

No





Digitized by the Internet Archive  
in 2015

# THE AMERICAN AND FOREIGN CHRISTIAN UNION.

VOL. IX.

MAY, 1858.

No. 5.

## ROMANISM NOT UNDERSTOOD;

### Hence Unconcern in regard to the Spiritual Condition of Romanists.

Comparatively few, we suppose, of the non-papal population of our country give much attention to Roman Catholic theology, the doings of the Vatican, or to the so-called religious Papal periodicals now published in various parts of the land. It is not strange, therefore, that the nature of Romanism is little understood, and that little concern is felt by the masses of our people in regard to the moral and religious condition of the multitudes of the race who are ensnared by it. If the standard Papal works on the subjects of religious faith, morals, and worship, were read, and the common ideas held by the Romish people, in respect to salvation, and how they are to obtain it, were known, and deeply impressed upon the minds of the pastors and the members of the evangelical churches of our country, we entirely mistake them and the character of their piety, if they could remain contented and yet make no effort to correct their errors and save them from their delusions. We think a view of the Romish religion, as held by the great body of the Papists in contrast with that of the Gospel, cannot be taken by one who is "born of the Spirit," and lives under its influence, without producing in him a lively concern for those who have embraced it, and leading him to the use of such Christian measures as may seem to promise their deliverance from its fatal power.

Where wretchedness obtains, evangelical piety spontaneously seeks to send relief. Hence, to the far-off pagan who is believed to be ignorant of the truths of the Gospel, who bows down to some visible material image or invisible imaginary god, and prays and offers his worship to it, the evangelical missionary is sent with Bibles and various means of instruction, and he and his work are borne in mind with interest, and at the mercy-seat are often commended with earnestness to the divine favor. The case of the pagan has been studied. His history, and his religion especially, have been examined, and his spiritual condition has become comparatively well understood. He is believed to have embraced fatal delusions, under the idea of truth; and though never so well civilized and educated in matters of science and literature, he is known to be sadly deficient



in what to man is of the utmost importance, and to be wholly unprepared to enter eternity in peace: hence the efforts that are made to keep the "missions to the heathen" before the minds of the people, and to render them constant and competent support. This is as it should be.

But little is understood of the religious or spiritual condition of the Papist. There are several reasons for it. The Papist holds a position in the nominal Christian world, and therefore when search is made for those to whom the Gospel should be sent, he and all his Papal brethren are naturally overlooked; for it is natural to suppose, those who bear the name of Christian, and who claim exclusive possession of Christianity in its apostolic forms, to have the pure Gospel and to enjoy its benefits. And until recently in this country there has been but little to call the attention of the churches to Romanism. Rome itself is a great way off, and but few adherents to her religion have been in the land. And besides this, the teachings of the priesthood have been, and are still, much concealed from public observation. Standard Roman Catholic works on the subject of religion are written in the Latin language, and a large part of the public worship in the mass-houses, chapels, or churches, is conducted in the same dead or unspoken tongue. The history of the Papist, as to his moral and religious condition and necessities, has not, therefore, been studied by the masses of our people. They do not understand his case. And its full and accurate development, we presume, would strike them with a surprise, which at first might even transcend their power of belief.

But the way is being prepared, we think, for the truth on this important

subject to be comprehended by the Christian community. The nearly two HUNDRED MILLIONS of the race who are ensnared by the Romish religion, and for whose spiritual condition the reformed portions of christianendom have for a long time felt little sympathy, and manifested but little anxiety to enlighten and save, we hope are drawing near to the period when much sympathy will be felt for them, when vigorous efforts will be put forth in their behalf, and when the work in which the AMERICAN AND FOREIGN CHRISTIAN UNION is engaged will by all evangelical denominations be ranked among the foremost of Christian charities: for the means of understanding the true nature, spirit, and aims of Romanism, on the part of the masses of the population of the country, are increasing every year. Its priesthood, and the editors of the newspapers and various periodicals under their direction, are gradually becoming more and more outspoken. On unscriptural doctrines and practice they are much less reserved than they were twenty or even ten years ago. And books in English, containing the authorized teachings of Rome, which are at variance with things not merely of *minor importance*, but with *instructions touching the nature of religious worship, and the only Being to whom it may be offered*—and also which are *wholly subversive of the plan of salvation*, are much more common than at any former period in our national history. If such works are multiplied and put in circulation, they must awaken a deep and lively interest among Protestants for the salvation of Romanists. They will furnish the light which has been long needed. They will show not only to what extent people may go in the downward course of heartless formalism and aggravated idolatry,

without giving up their claims to a Christian standing and their hopes of heaven, and also how pitiable, and even perilous is their state; but they strongly urge upon every evangelical mind cognizant of their condition, the duty of doing what can be done to enlighten and save them from it.

Anxious to awaken a more lively interest in behalf of the immense multitudes of Romanists in the world, we ask a perusal and just consideration of the following things, which we shall presently submit, taken from a standard Roman Catholic book, entitled,

“THE GLORIES OF MARY.”

The book is published in this city by Messrs. Dunnigan. It relates to the mother of the human nature of our Lord Jesus Christ. It is the production of Alphonsus Liguori, one of Rome's canonized saints. On the reverse of the title-page is the following inscription, viz:—

“This new and improved translation of ‘The Glories of Mary,’ having been duly examined, is hereby approved of.

“(Signed,) † JOHN,  
“Archbishop of New-York.

“New-York, January 21st, 1852.”

In the preface to the American edition it is said:—

“We trust that it will be found to retain the spirit of the learned and saintly author, and that it will be welcomed by the faithful in this country with the same delight which it has universally called forth in Catholic Europe.”

As the book is endorsed by the highest Roman Catholic authority in the so-called “Province of New-York,” and by one of the highest Papal functionaries in the nation, and declared to be “approved of,” we must regard its teachings as orthodox in the Romish connection, and as what every commu-

niant with the heart is expected both to believe and do in respect to the person referred to.

But we think our readers will agree with us, that idolatry more distinctly marked, and blasphemy more shocking, can hardly be conceived than are taught in this book, and that the state of those, religiously considered, who can embrace such things, and engage in such worship as it enjoins, is most deplorable, whatever their civil or social position may happen to be in this or any other country. We know (if we believe the Bible) that idolatry is classed among the most heinous sins, and by God is most strictly forbidden\*—that our Lord Jesus Christ, by the offering of himself alone, obtained eternal redemption for us†—that there is but one Mediator between God and men, the Man Christ Jesus‡—that neither is there salvation in any other§—and that God alone is to be worshiped, and he will not give his glory to another.||

If, then, any people habitually teach contrary to these fundamental doctrines of the Word of God, and live in the practical violation of these principles and commands, no matter for what reason, they are grievous transgressors in the divine sight, and their condition is truly deplorable. Idolatry is idolatry, by whomsoever practised, and notwithstanding all plausible reasons that may be assigned for it. If the Hindoo, who prays to Brahma for favors, and offers him worship who is not God, is entitled to the pity and help of the Christian world, because he is a worshiper of an idol, and therefore exposed to the divine displeasure, we think it would be very difficult for any to show,

\* Exod. 20:3-6; Deut. 6:14, 15.—† Heb. 9:11-14.

‡ 1 Tim. 2:5.—§ Acts, 4:12.—|| Isa. 42:8; Matt. 4:10.

that those who worship saints, angels, or any created being, are, in any material points, less entitled to sympathy and aid.

But we will submit a few extracts from the book referred to, that our readers may see and judge for themselves touching the spiritual state of the papal population, and their duty in regard to it; simply adding, that although it is affirmed that Mary is not worshiped in the sense in which God is to be worshiped,—and various explanations are given in regard to it,—the declarations here quoted remain unchanged, and they speak for themselves.

The author of the book, which the Romish Bishop of New-York says he “approves of,” says :

“The Holy Church justly honors the great Virgin Mary, and would have her honored by all men, with the glorious title of Queen, because she has been elevated to the dignity of Mother of the King of Kings. . . . From the moment that Mary consented, adds St. Bernardine of Sienna, to become the Mother of the Eternal Word, she merited the title of Queen of the World, and of all creatures. If the flesh of Mary, says St. Arnold, abbot, was the flesh of Jesus, how can the Mother be separated from the Son in his kingdom ?

“Hence it follows, that the regal glory must not only be considered as common to the Mother and the Son, but even the same.” “If Jesus is King of the whole world, Mary is also Queen of the whole world.” . . . “All creatures who serve God ought also to serve Mary; for all angels and men, and all things that are in heaven and on earth, being subject to the dominion of God, are also subject to the dominion of the glorious Virgin. Hence Guerrie, abbot, thus addresses the Divine Mother :

“Continue, Mary, continue in security to reign; dispose according to thy will, of everything belonging to thy Son, for thou being Mother, and Spouse of the King of

the world, the kingdom and the power over all creatures is due to thee as Queen.” Mary, then, is Queen. . . . . Hence the Holy Church bids us salute her in this prayer, and name her the *Queen of Mercy*.” Pp. 25-27.

“ . . . . The kingdom of God consisting of justice and mercy, the Lord has divided it : he has reserved the kingdom of justice for himself, and he has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed to men should pass through the hands of Mary, and should be bestowed according to her good pleasure.” Pp. 27, 28.

“But our Queen cannot lie, and can obtain whatever she wishes for her devoted servants.” “She has a heart so kind and compassionate, that she cannot send away dissatisfied any one who invokes her aid.” Pp. 32, 33.

“Though Mary is under an infinite obligation to her Son for having elected her to be his Mother, yet it cannot be denied that the Son also is greatly indebted to his Mother for having given him his human nature; whence Jesus, as if to recompense Mary, as he ought, while he enjoys this his glory, honors her especially by always graciously listening to her prayers.” Pp. 33, 34.

“Let us then have recourse, let us always have recourse to this most sweet Queen, if we would be sure of our salvation; and if the sight of our sins terrifies and disheartens us, let us remember that Mary was made Queen of Mercy for this very end, that she might save by her protection the greatest and most abandoned sinners who have recourse to her.” P. 35.

“The second time in which Mary brought us forth to grace was when, on Calvary, she offered to the Eternal Father, with so much sorrow of heart, the life of her beloved Son for our salvation. Wherefore, St. Augustine asserts that, having co-operated by her love with Christ, in the birth of the faithful, to the life of grace, she became also by this co-operation the spiritual Mother of us all, who are members of our head Jesus Christ. . . . . It is true that, in dying for the redemption of the world,



Jesus wished to be alone. But when God saw the great desire of Mary to devote herself also to the salvation of men, he ordained that by the sacrifice and offering of this same Jesus, she might co-operate with him in the work of our salvation, and thus become Mother of our souls." Pp. 42, 43.

"Let us go, therefore," thus the apostle exhorts us, "with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid. . . . The throne of grace is the blessed Virgin Mary. . . . If, then, we wish for grace, let us go to the throne of grace, which is Mary; and let us go with the hope of being certainly heard, for we have the intercession of Mary, who obtains whatever she asks of her Son. . . . And, if we give credit to that celebrated saying of St. Anselm, we shall sometimes find grace sooner by having recourse to Mary, than by having recourse to our Savior, Jesus himself." Pp. 451, 452.

#### PRAYERS TO MARY.

The following extracts are from the prayers found in the book:

"Oh, Mother of my God, and my Lady Mary, as a poor, wounded, and loathsome wretch presents himself to a great queen, I present myself to thee, who art the Queen of heaven and earth. From the lofty throne on which thou art seated, do not disdain, I pray thee, to cast thy eyes upon me, a poor sinner. . . . Look upon me, and do not leave me until thou hast changed me from a sinner into a saint. . . . Oh glorious Virgin, I know that thou, being Queen of the Universe, art also my Queen. And I in a more especial manner would dedicate myself to thy service, that thou mayest dispose of me as seemest best to thee. . . . Accept me, Oh Mary, for thy own, and attend to my salvation, as I am thine own. I no longer will be my own, I give myself to thee." Pp. 37-39.

"*Oh Lady, Ravisher of Hearts!* . . . Thou, Oh my Mother, with thy beauty hast enamored a God, and hast drawn him from heaven into thy bosom, and shall I live without loving thee? No. . . . Thou

hast the power to change the heart; take then mine and change it. Let the world see what thou canst do for those who love thee. Make me holy—make me worthy of thy love. Thus, I hope; thus may it be." Pp. 66, 67.

#### From another Prayer:—

"Oh Mary, Sovereign Queen and worthy Mother of my God, most Holy Mary, . . . to thee I have recourse: thou canst help me. Oh, my Mother, help me: do not say that thou canst not aid me, for I know that thou art omnipotent. . . . Have pity on me, Oh thou my Redeemer, and pardon me, thou my Mother, and recommend me to pardon, or teach me to whom I may have recourse, who is more compassionate than you, and in whom I may have more confidence. No, neither in heaven, nor on earth, can I find one who has more compassion for the miserable, or who can aid me more than you." Pp. 78, 79.

#### From another:—

Behold, Oh Mother of my God, Mary, my only hope, behold at thy feet a miserable sinner, who implores thy mercy. Thou art proclaimed and called by the whole Church and by all the faithful the refuge of sinners; thou art then my refuge; it is thine to save me. . . . Extend thy hand to a fallen creature, who asks pity of thee. If I were a saint I would not ask for mercy, but because I am a sinner I have recourse to thee, who art the Mother of mercies. Console, then, to-day, thy own compassionate heart, and console me, for thou hast a chance to save me, a poor wretch condemned to hell. I place myself in thy hands, tell me what I must do, and obtain for me strength to do it, and I will do all I can to return to a state of grace. I take refuge beneath thy mantle." Pp. 88, 89.

If divine honors are not given to Mary in the above quotations, we know not by what language they could be offered to any being. In these passages, Mary is invoked as everywhere present, as having almighty power, and as in compassion exceeding even the

Lord Jesus Christ. The things asked of her, have respect to life and death, the giving of a new heart, the forgiveness of sins, deliverance from hell, eternal salvation, and the possession and enjoyment of endless felicity, and, in a word, to everything that can interest poor fallen humanity. What higher attributes can be imagined than are implied in these petitions? what more can be prayed for to any being? We know not.

Will our Protestant friends think of these things? We beg them to do so; and also, when praying for Pagan idolators and contributing to support missionaries to labor for their enlightenment and salvation, to bear in mind the adherents of the "Man of Sin," who, because of their numbers and various characteristics, we think have a special claim upon Christian sympathy, prayers, and charities.

## DISCORDS AND DIVISIONS IN THE ROMAN CATHOLIC CHURCH.

*Unity* and *authority* are the words most distinctly inscribed on the banners of the Roman church. One would suppose that with such a proclamation all would be peace, and concord, and submission. And in all parts of the old world where priestly authority is unquestioned, there is a kind of peace; for the spirit of inquiry is suppressed, thought is paralyzed, discussion is interdicted, and the people are condemned to inaction. Such is the fact in the Papal States, in Naples, and in Spain,—countries which are objects of pity to other nations. They are not open to the salutary changes which are elsewhere accomplished; they are the countries which excite the solicitude of European congresses; they require a military force as an indispensable auxiliary to their boasted spiritual authority; so that even this apparent *unity* and *obedience* is secured only at the fearful cost of all that is dear to enlightened minds. Uniformity and submission in these countries are but the chains of an ignoble slavery, forged by fear and ignorance.

It is this sad state of things which the Pope is striving to extend in those countries which constitute the Austrian monarchy, by means of the Concordat.

But the Concordat has not brought with it anything like peace and prosperity. Until this time it has produced only innumerable disputes: schools, marriages, burials, have become subjects of angry discussion and conflict. It is probable that time will only increase these difficulties; for Austria embraces in its populations too many Protestants, and is too closely united to Germany, to be able to sustain the slavish system which oppresses Naples and the Papal States.

But in those countries where religious opinions can be uttered freely, the Roman church is far from exhibiting a spectacle of unity and harmony. In France the Catholic organs no longer impress the public by the unanimity of their sentiments and their opinions. They make incessant war on one another. One can count almost as many hostile schools, as Catholic journals and reviews. Amongst French Catholics there are two great parties—the *Ultramontane* and the *Gallican*. The last, long consigned to obscurity, begins now to lift its head. It has established an organ, called the *Catholic Observer*, and attacks with great severity not only the Ultramontane principles respecting the authority of the see of Rome, but the

gross superstitions which have been recently recommended, such as the *Immaculate Conception*, and that concerning *Our Lady of Salette*. This is not all. The *Ultramontane* party is also divided into two camps, always in conflict with each other. One, with the *Univers* and its editor, M. Venillot, is an earnest advocate and panegyrist of absolute power; the other, under the leadership of M M. De Montalembert, Falloux, and Albert De Broglie, cannot too highly exalt the excellencies of political liberty. The avowed protection with which many Bishops honor the *Univers*, does not shelter it from the eloquent invectives of M. De Montalembert.

"The miserable Catholics who sigh for an *arm of flesh*, (the authority of the State,) crouch at the foot of a throne of which they are not very sure, and distil the incense of their flattery at the expense of the vanquished, the exiled, and the dead."

Such is the portrait of the *Univers*, traced by the most illustrious champion of the Catholic church.

The answer of M. Veillot is, that he regards M. De Montalembert as—

"Only an irritable child, a corporal of a little company of superannuated soldiers;" "joining his hand, which has once borne the Catholic flag, with the hands of those who know not how to make the sign of the cross," etc.; "prostrating himself at the foot of his hollow divinity, (liberty,) he wonders and adores."

Such is the indication of *unity* and *harmony* which the Catholic press gives to the French public.

A careful examination of the condition of the Catholic party in France, shows it to be in a state of complete anarchy. Though the Catholic religion is greatly predominant, yet the church finds in its way a very powerful gov-

ernment, and a kind of legislation too thoroughly imbued with the modern principles of equality, so that it dare not announce with any chance of success the pretensions which it openly proclaims elsewhere. We have seen the Bishop of Moulins taken before the Council of State, and condemned for the unlawful exercise of authority. The Minister of Worship has publicly blamed the Bishop of Arras for the circulars published against the Protestant schools. The favorite maxims of the *Ultramontane* party have not found any better reception from the tribunals. Soon after the decision of the court of Orleans affirming the right of the father of the family to direct the education of his children, the tribunal of Grenoble authorized the free discussion of the subject of the miracle of Salette, after it had been affirmed and approved by the Bishop of the diocese. More recently the tribunal of Paris has condemned an Ultramontane writer, who professed doctrines contrary to the principles of toleration asserted in the laws of France.

In Belgium and Piedmont the Catholic church has not only been engaged in theoretical discussions and newspaper conflicts, but it has become a brand of discord and a direct instrument of troubles. In these two countries, exclusively Catholic, and for ages directed by the influence of the clergy, the people are divided into two opposing parties, each acting professedly for the interests of the Catholic church. The chiefs of the clergy, at the head of one political party, represent the interests of religion as only identical with the interests of their corporation. They have appealed to the passions of the people, and excited one party against the other; and for a long time the church has been, and will be, in the two



countries, not a symbol of peace, but a flag of disunion—not an instrument of concord, but a source of agitation.

The results of the elections in Belgium and Piedmont, favorable to the party anathematized by the Bishops as the enemy of religion, most clearly show that the clerical party, by its political bigotry and selfishness, has greatly weakened rather than strengthened its influence.

In this connection it may be of some interest to our readers to know what the *Austrian Gazette* thinks of the BELGIAN ELECTIONS and of ULTRAMONTANISM. That print, in a recent article, says :

“The result of the Belgian elections is not only an interesting event of the day—it is not an ordinary party triumph, not a local fact; no, it is an historical event which indicates in the most striking manner the most important aspect of our times. It proves that the great successes of the (Roman) church, within the last twenty or thirty years, have not been brought about by the mass of the populations, Catholic though they be. The tendency which is so well designated by the term *Ultramontane*, has

taken hold only of certain classes and of certain men—never of the entire peoples. The population has no sympathy with it, either in Sardinia, in Spain, in Portugal, in France, in the Rhemish provinces, in Austria, or even in the States of the Church. It may count amongst its adherents some distinguished spirits, some pure characters, some great statesmen, some celebrated philosophers, but never can the people be included. It is an aristocratic tendency, with old traditions, elegant forms, the force of an inexorable logic; but, precisely on account of these qualities, it will always be an exclusive party. It may be powerful after the manner of the nobility, but never after that of the people. The people, so soon as they can declare themselves by a free choice, will break the yoke of this party.”

The *Gazette* concludes that such a system is destined to certain decline. The fact that such truths are published and allowed to be read by the people of Austria, is evidence that the Concordat, which was the work of the mother of the Emperor, does not very truly express the popular sentiment.

## ANCIENT AND MODERN ROME.

The learned who have examined the subject are agreed, that there is a remarkable conformity between Roman Catholicism and the religion of the ancient Pagan Romans.

In the February number of the Magazine, we published a short extract from a recent work of the Rev. Mr. Culbertson, a missionary to China, showing Romanism's agreement with modern Paganism.

For the following striking parallel

between ancient Roman Paganism, and the Roman Catholic ceremonies and service of “the mass” of the present time, we are indebted to the March number of *L'Eco Di Savonarola*. The agreement here marked is certainly remarkable; and when it is remembered that the Gospel knows nothing of such rites and usages in its simple and pure worship, we are forced to the conviction that Romanism and Paganism are very closely allied.

### PARALLEL.

“The Pagan priests of ancient Rome, besides other ceremonies, celebrated a kind of sacrifice called the *bloodless sacrifice* or *missio*.

“The Catholic priests of modern Rome, besides other ceremonies, celebrate a kind of sacrifice called the *bloodless sacrifice* or *mass*.



"The *Missio* was celebrated not later than noon, because the Pagans thought the morning the most favorable time.—Du Choul, page 309.

"The Pagan priest, when saying mass, wore a veil called *amictus* (Plut. in the Life of Theseus,) a vest called *alba*, and a colored tunic, and had his head shaved.

"The Pagan priest washed his hands, passed to and fro before the altar, bowing and kneeling.—Plut. in ant. Fenestrella, ch. v.

"The altar of the Pagans was adorned with statues, images, lighted candles, and relics, and the priest sprinkled incense on the altar from time to time.—Tit. lib. ii, eleg. 1, Virgil, Enead. 9.

"The Pagan priest spoke in Latin, a language then understood by the people.

"The Pagan priest, at the conclusion of the sacrifice, locked up the image of his god in a small tabernacle which stood upon the altar, and dismissed the people with these words, *Ite missio est*.—Cicero, lib. iii, De Off.; Virgil, Ene. lib. ii; Polid. de Virgil; Arnobe, lib. vi.

"The Pagan priests, when offering the bloodless sacrifice, made use of a small round loaf called *mola*, from which is derived the verb *to immolate*, which signifies, to sacrifice victims.

"The Pagan priests of Rome, being accused of professing to eat the body of their god, Cicero thus defends them. Where can men be found *so foolish* as to believe that the things they eat, and by which they are nourished, are their God?—Cic. de Natura Decorum, iii.

"The mass is celebrated not later than noon, because the Catholics think the morning the most favorable time.

"The Catholic priest, when saying mass, wears a veil called an *amice*, a vest and colored tunic, and has his head shaved or *tonsured*.

"The Catholic priest washes his hands, passes to and fro before the altar, bows and kneels.

"The altar of the Catholics is adorned with statues, images, lighted candles, and relics, and the celebrant priest sprinkles incense on the altar.

"The Catholic priest speaks in Latin, a language not now understood by the people.

"The Catholic priest, at the conclusion of mass, locks his God in the pyx, which stands upon the altar, and dismisses the people with these words, *Ite Missa est*.

"The Catholic priest, when offering the bloodless sacrifice, makes use of a round wafer called the *host*, from which is derived the verb *hostice*, which signifies to *sacrifice the host*.

"The Catholic priests of modern Rome pretend to eat God, that is, the body, blood, soul, and divinity of our Lord Jesus Christ, at a single mouthful. Could Cicero defend the Catholic priests of modern days as he did those of ancient Pagan Rome?"

## POPULATION OF ROME.

The population of Rome according to the *Journal de Bruxelles*, is 38,936 families, comprising 179,952 souls.

The ecclesiastics, prelates, priests, and *professed religious* men and women to be supported there, amount to 6,256; thus:—38 prelates, 1,351 priests, 2,931 monks of various orders, and 1,936 nuns of different name—making an average of one ecclesiastical person or

dependant on the charities of the public to every 28 or 29 of the inhabitants of the city. And yet the Romans have to be kept in connection with the Pope and the Romish system of religion, by French and Austrian soldiers, quartered upon them! An excellent religion that! and ecclesiastics surely much loved!!

## FOREIGN FIELD.

## BRAZIL.

*(Continued from April Magazine.)*

*No living ministry—no pulpit instruction—no Sabbath—Rios, religious appearance—Negroes at church—democracy of religion—priests, monks, nuns—lower classes chiefly attend church—priests not learned—selected from the weakest of the family—seldom preach—not capable, indolent, grossly immoral—how the people reason—not tired of Romanism—why—it imposes no restraint on vices, etc.—encourages a life of wickedness—wooden saints, few live ones—schools—text-books, mode of teaching—religious education—public and private schools in Rio—no schools for the clergy.*

"We think no one will violate truth in making the strongest, the most unqualified statements in regard to the debased state of religion in the Brazilian empire. The great mass of the people are in the deepest error, and they seem to rejoice in it.

"The following things, for the most part, they have not. They have not *the Bible or any religious literature*. Even the higher classes in the cities have only the Catechism, the Sacred History, Prayers to the Virgin, Mass-books, etc.

"They have *no living ministry*. Even in Rio, the people have the most miserable specimens of priests, to whom they pay no respect whatever, except when they stand at the altar; men given up to indolence, to ignorance, and who shame their profession by their broken vows of celibacy. In the interior, however, they have but seldom the presence of a priest.

"The people have no instruction from the *pulpit*, or in any other way. To call the few addresses delivered per year on the festas of the church, (chiefly about the Virgin and the lives of so-called saints,) instructive sermons, would be to insult common sense. *Brazilians themselves acknowledge that more than two thirds of the priests could not preach if so disposed—that they have not the instruction or ability*. But out of the cities, the people have not the benefit of even these yearly addresses—in fact,

they have no instruction of a religious kind, beyond the catechism.

"The people of Brazil have *no Sabbath*. It is out of the question for religion to have much power over the masses, where the Sabbath is not regarded. The only public worship which the people have on the Sabbath is mass, which occupies but a small portion of the day, while the balance is given to various amusements, or at least to occupations unsuited to the day. How is it possible, therefore, for such a people, who have nothing to elevate them, who lack all the great instrumentalities of religion, to be practical Christians? If, in the United States and England, with all the appliances of religion in full force—the Bible open—the press free and active—public and social worship—the Sabbath and its schools—family religion—a virtuous, intelligent, working laity, and an active, intelligent, pure, and respected ministry, the truth advances so slowly, how is it possible that this people should as yet have understood what be the first principles of the Gospel?

"Now, the condition of the Roman Catholic church in Rio de Janeiro, the capital of the empire and largest city in South America, is somewhat different, outwardly, from the rest of Brazil. A stranger would be apt to say:

"I see here no evidence of decay; but on the contrary, all the churches seem to be flourishing, while some are being enlarged and beautified, and new ones built."

"It is true, it does thus appear; and we are told that all the demonstrations of the last year have been on a grander scale than formerly. It is true, also, that the churches are in a finer condition—many undergoing repairs or being enlarged. The different cemeteries near the city are being beautified, while all the festas of the different churches are very rich and very well attended. In fact, were we a Roman Catholic, we should feel very well contented with the aspect and prospect of the faith, if Rio were permitted to furnish the data.

We have visited the different churches every day and at all hours, and taking the festas of the church into account, or even the aggregate daily attendance at mass, by far more persons enter the sanctuary in Rio, than into the Protestant churches of any city of equal size in the United States. It is true, two-thirds of these are negroes and mulattoes, but they are worshipers and human beings. And we would here state, that Brazilian Romanism teaches one great truth, which in the United States is often forgotten—that is, *the Democracy of Religion*; for here there are no privileged seats, but all meet on perfect equality—black and white, rich and poor; those coming first, being first served.

“But in respect to the prosperity of the church in Rio, there are special reasons for it; and they constitute no data whereby to judge of the whole Brazilian church. We will specify some of these reasons:

“1. Rio de Janeiro is the Corté—the residence of the Emperor, and the highest manifestation of Brazilian civilization, and thus the churches enjoy these advantages.

“2. In Rio are many rival churches, a large number of priests, and great wealth in the community.

“3. Several of the churches are well off, having real estate, while one or two are liberally supported by the State, being the special churches of the Emperor.

“4. Each church has one or two Brotherhoods; a sort of church ‘Odd Fellows,’ who administer the affairs of the church, who are always on hand at festas and processions, and who, by mutual fees, support the poor, take care of the sick, and bury the dead. They are certainly praiseworthy societies, and are the safeguards of the faith. So far as we can learn, they correspond, in many respects, to the male membership of a Protestant church, except that the organization is more distinctive—has certain titles, badges of membership, and grades of office. In Rio there are *forty-eight* of these brotherhoods. They are usually composed of the working classes. They embody a vast amount of organized strength, superstition, zeal, and means. They are all strong supporters of ‘Nossa

Senhora,’ in all her offices, human and divine.

“In the province of Rio de Janeiro there are 109 parishes, having 218 priests; in the city of Rio there are 9 parishes, and in the suburbs 7 more—sixteen in all, giving *twenty-eight* priests,—though the imperial chapel and hospitals give about *twenty* more. In these sixteen parishes, in and around Rio, there are *seventy-six* chapels—some *fifteen* of which are churches of medium size, while the balance are only places where mass is celebrated at stated periods, but they are not churches in the proper acceptance of the term; and it is simply absurd to say, as some writers have said, that ‘there are over fifty churches in Rio de Janeiro.’

“As we have stated, there are about fifty active priests in Rio, though the whole number may be much larger, if we take into account all who have been ordained; but many of these are in business, and do not perform, or but seldom, priestly functions. Of the different orders of monks, etc., in Rio, we could not learn anything definitely. There are *four* convents and *two* nunneries, and the number of members in any one of them does not probably exceed fifty. They are not in a flourishing condition.

“Judging, then, from the outward appearance of things—from the signs of life—from the zeal and rivalry of the different brotherhoods—from the crowded festas the church decorations, the church repairs, and the frequent image-processions gotten up ‘regardless of expense,’ the church in Rio is on the advance. This certainly cannot be disputed. The Emperor and lady seem to be as zealous and devout as the most humble in life, and of course will not permit things to decline. It is true, the higher classes (by these we mean the men of intelligence, of business, and of wealth) seem to have little to do with religion, except when compelled to in the rites of marriage, of baptism, and of burial. They are seldom seen in the churches or at any of the festas—for the lower classes, the females, and especially negroes, are the true devotees of the Romish Brazilian church.

“In conversing with intelligent Brazil-



ians, it is found that they hold to but few of the distinctive doctrines of their church. In fact, they know not *what they do believe* exactly, but they have a sort of an idea that, as the Roman Catholic religion was the faith of their parents, is the faith of the people and the State, they ought to support it, especially as the renunciation of it would ruin all their social and worldly interests.

"Rio is confessedly the most civilized and the best provided point, *religiously*, in all Brazil; and we now propose to speak of the *culture, labors, and characters* of the Rio clergy; for a people will always correspond, religiously, to their teachers.

"The priests of Rio, with few striking exceptions, are men of very ordinary culture. In the first place, the material is bad. The talented sons of a family never become priests. It has passed into a proverb in Brazil, (so we have been told by natives,) that when a father has a son fit for nothing else in the world, he consents to have a priest made out of him. At any rate, no one is so foolish as to assert that the Brazilian priests are learned men, or even intelligent; they are generally thought the contrary.

"The theological schools of Brazil are not worth naming. In Rio there is one, from which there is sent forth yearly some eight or ten young priests; but the culture there obtained is very superficial, for it is not a theological, but a general school for all studies. Among the marked men of Brazil—and she certainly can boast of some—we do not know a single ecclesiastic.

"The *duties* of the priest are very trivial in Brazil, chiefly the services of the mass, which require neither time, talent, nor effort. They seldom preach, or engage in any service requiring study or reflection. They never lecture to the people. They never write books. They are seldom teachers of the young. They are not permitted to visit private families; and with the exception of marrying, visiting the dying, and burying the dead, we do not know that they perform any other noble duties. How they manage to pass their time, remains a mystery. The ministerial office, as it is understood in the

United States, besides embracing what we have mentioned above, includes preaching the Word, striving to induce men to become reconciled to God, and guiding the flock both by precept and example. But these functions are not at all fulfilled by the Brazilian priesthood, as will be seen when we contemplate their *character*.

"It may be safely affirmed, that the characters of the priests are generally *bad*—especially as professed ministers of Christ. This is the general opinion of Brazilians themselves. They are uniformly esteemed *indolent*. The idea of personal holiness, of moral purity, does not enter into their conception of a padre. To the eye, his person and garb are always repulsive; and, knowing his private life, his sanctimonious air must be regarded as the height of hypocrisy. Many of them keep their houses, and rear a numerous offspring. This unhappy fact, that many padres are licentious men, (by which we mean, living contrary to their vows of chastity, and the laws of God and man,) is so notorious, that they are not permitted to enter private houses—so notorious, that the arm of Government was once invoked to compel the priests to marry—so notorious, that no respect is shown them in the street by the people. We have conversed freely with all classes—the young and old, bigots and liberals,—and we have yet to meet with *a single individual* who has attempted in the least to deny or defend the clergy against the charge of open, unblushing violation of their vows of celibacy.

"One would suppose that if these things were really so, the people would desert the altars of such priests. But it is not so—it is far otherwise. The doctrine is simply this:—

"'It makes no difference what is the character of the officiating priest; he is divinely ordained, and therefore we get the sacraments—all else is nothing.'

"We would here remark that we do not think the 'confessional' is much resorted to in Rio—at least by the better classes. Now, where the clergy are illiterate—where they perform only the necessary duties of their office, and where they are not re-



spected on account of their bad morals, is it strange that the people should resemble their spiritual guides and fathers? Certainly not: and they do resemble them. For the most part, whatever may be the causes, the people are ignorant and very superstitious, not at all inquisitive, but self-satisfied and willing dupes to a religious system which, though it has had full sway for three hundred years, has neither enlightened nor elevated them.

"The Brazilians are not naturally and positively a bad people. We think that they are much abused in this respect. Considering their poor advantages, they certainly compare favorably with more enlightened nations. Their character is rather negative than otherwise, with the elements of self-satisfaction and indifference strongly developed.

"We have often heard it said, that the Brazilians are tired of what they have *religiously*, and sigh for a purer faith. We think just the contrary. With few exceptions, Romanism is just the kind of a religion they desire. It lays no embargo—it curbs no passion—it crosses no man's calling—it demands no consecration—it extends no argus-eye to detect vice, but lets a man do much as he pleases. Its festas, its processions, its objective worship, its decorated churches, and its gilt idols of virgins and saints, all please the common people; and we think it would be easier to rob American Christians of their Sabbath, than Brazilians of their festa-days and their image processions. This religion not only satisfies them by its *outward* manifestation, but they boldly affirm that *they are Christians because baptized by a priest*; and that *heaven can be obtained at the dying hour, by confession and extreme unction*—though, to make the matter sure, some kind friend or relative, from his own purse, or by an appropriation from the means of the deceased, has masses said for 'the eternal repose of his soul.' But in order to make certainty doubly sure in Brazil, masses are said for the souls of all whose bodies sleep in Catholic grounds, the expenses being met by public alms; but where there is no money,

there is no mass; making heaven depend, practically, on money.

"Of course, no man ought to judge of the heart of another; but judging Brazilians by what they *know*, by what they *say*, by what they *do*, by what they *tolerate*, and by what they *hope*, we think they have but little Christianity; by which we mean, an intelligent Gospel belief in Jesus Christ, and an honest conscientious life, regulated by the precepts of the Bible. Their religious ideas are exceedingly crude; and even intelligent persons let drop, now and then, remarks exhibiting the deepest ignorance or perversion of truth. The ignorant hold most outrageous doctrines in regard to God, in connection with saints and the Virgin. Many place the latter above Christ; and often have we had the question asked us, 'Had not God a mother?'

"In Brazil, there is no such thing as family religion. It is true, many families have a little oratory where the image of the Virgin is seen, and before which they pray, but there is no intelligent instruction and worship around the family altar. The children are never taught by the parents or older members of the family, morals and religion. The parents, it is true, go with their children and servants to mass and to the festas and processions of the church. We have seen many beautiful sights of this kind—a whole family and all the slaves kneeling together at the altar.

"Children are taught the catechism and sacred history in the schools, but afterwards they have no 'line upon line,' and 'precept upon precept.' Our great wonder is, how a people can be such strong Romanists with so little instruction, unless it be, that *Romanism is a faith of negation, and the less taught, the stronger the faith in it*. Of one thing we are certain, they know but little about their own religion, except that it is 'Catholic, Apostolic, and Roman.' They have investigated nothing, but, like a submissive sick patient, they take the medicine without asking a question. They hold to the lowest, the most material ideas of Romanism. They seldom base conduct on law and conscience. They draw few moral distinctions. As a general thing, they do

not feel the force of Bible truth. The truths of Scripture do not come home to their hearts, when appealed to, as the final and only authority. They seem to feel no desire to examine the Word of God, to see whether what they believe accords with its teachings. The truth is simply this—they have not begun to appreciate what be ‘the first principles’ of Christ’s Gospel, but are self-satisfied in their belief. In all their churches they have any number of *wooden saints*, but few *live ones*, we fear, in society—any number of real crosses and idol Christs hanging thereon; but few who worship these, possess, we fear, the spirit of Christ or comprehend his Gospel.

“This people have strange ideas of propriety and piety. Let us illustrate. Though fully satisfied that their minister is daily living in open defiance of one of God’s most positive commands, and in violation of sacred vows, yet they confess to them their sins; and believe that each day he works a miracle, and afterwards eats ‘the body, soul, and divinity’ of Jesus Christ!

“They take off their hats in passing a church, yet it is notorious that the steps and sides of churches are often most filthy, on account of the detestable habits of the people.

“And while they worship the Virgin as immaculate *purity* and the Queen of Heaven, yet in no professedly Christian country is *woman* so lightly esteemed and so liable to insult. We have heard as much complaint, on this score, from Brazilian ladies as from foreigners—and any one who has been in Rio, knows perfectly well that we do not speak out half the truth on this subject.

“In regard to *education* in Brazil, we can speak with some confidence. The best schools, by far, are in Rio. Judging them by the work they produce, they cannot be highly esteemed.

“In the first place, the wrong kind of men are generally at the head of them—men who have narrow views, strong prejudices, and who think that there are but one or two countries in the world worth a passing notice. If, for instance, the Director is from Portugal, that country is his ideal of a

great nation; if a Frenchman, France, etc. Many of these men seem to be entirely behind the times, holding to old notions and theories exploded years ago.

“Then, again, the *text-books*, the *mode* and the *manner* of teaching are unfavorable. The text-books are not only old, but one-sided—especially history, geography, political economy, and religion. Everything is viewed from a Roman Catholic and monarchial stand-point. No one but a practical teacher and one versed in general history, can fully appreciate all that is involved in this objection. The whole history of the Church, of the Reformation, of Protestantism, of Republicanism, the influence of an open Bible, and freedom of thought and speech, are wrongly stated and argued.

“The *mode* of teaching is also unfavorable to the pupil. There is no system adopted whereby the pupil is made to think and reason for himself. They study *rules* and *formulas*, but not *principles*. Thus year after year they work off scores of children, just as the printer works off paper from his types upon his press, each a perfect copy of the other. The whole system is mechanical, and not developing; and the young people leave these schools without really knowing anything which can be made available. As an illustration of the text-books which we omitted to mention in the proper place—how absurd is it to be using Malte Brun’s Geography, (excellent in its day,) since the last twenty years have changed the whole face of society and governments!

“Judging from the number of schools in Rio, one is led to suppose the Brazilians great readers. But it is a grand mistake. At school, the pupils are not compelled to read in connection with their studies, nor are they advised to read at all. As to reading general literature, or the standard authors, and trying to enrich the mind and enlarge the circle of knowledge, it is never done. The highest ambition of a young Brazilian is to pass his examinations. You never see Brazilians with books. They seldom read; but love to spend their time in company, smoking, or sitting at the windows of their houses; and thus you find

that they have no classified knowledge—that they never investigate. We have never been more surprised at anything, than the uncertainty of the Brazilian mind in regard to the common facts about their own country—its history, religion, people, products, and government.

"The *religious education* of the Brazilians is limited to the catechism and sacred history, which are taught soon after the child can read. These, including certain prayers to God, and the Virgin, and saints, bearing on the celebration of mass, are well learned, being recited every Saturday. They are examined by a priest at their first communion—at the age of seven, after which they are considered Christians. After this, their religious training is secondary.

"In Rio there are two public schools in each parish—one male and one female—supported by the State and free to all. They are good, for the kind—religious instruction being very prominent. Besides these public schools, there are many private ones which are very ordinary indeed, according to the American standard; for that must be a bad system of education, wherever taught, which sends forth pupils with no enlarged ideas of life, with no taste for reading or study, with no general information of one's native land; and this is experienced in Brazil.

"We must not forget to state, that in Brazil there are no schools for the *special education* of the clergy. One writer remarks on this, 'The whole church of Brazil does not possess probably two institutions that are able to supply its fundamental necessities.' These necessities, if supplied, are from Europe."

(To be continued.)

### IRELAND.

*From a missionary of the Board in Galway.*  
—labors varied—poor—schools—children  
—people on the highways and laboring in the fields—treats Romanists kindly, in the spirit of forbearance and love—holds prayer-meetings, reads and expounds the Scriptures—meets one of the missionaries of the Board—they labor together, etc.

"My efforts to do good have been of a very varied character. The poor especially

I have paid particular attention to, and many a time urged upon them the duty and privilege of seeking, without delay, for better and more enduring riches than those they have been denied on earth.

"Among many respectable people I have sought to be useful, and with some of these, also, I hope I have in some measure succeeded.

"I have visited and conversed with children in their schools, and pointed out to them in simple and affectionate language the necessity of a change of heart, and the way to obtain it; and I have earnestly counseled them and strongly encouraged them to 'remember their Creator in the days of their youth,' and come to Him who loves to 'carry the lambs in his bosom.' And happy indeed have I been—as every one must always be—while thus engaged in seeking to lead those youthful sinners to the Savior's arms.

"I have read the Scriptures, and expounded them as best I could to many, and then commended their souls to God in prayer with themselves and their families. I have sought to bring the travelers on the highways to the Lord, as I walked along in the country, and to direct their footsteps towards the home of the Christian pilgrim, where the weary shall find eternal rest; and I have gone among the *poor laborers in the fields*, and tried to cheer their hearts with the hope of eternal repose, as well as 'joy and peace in believing' here, if they would come to Him who labored so much for their salvation, and seek in no other way to secure what none can confer, in whole or in part, but Christ alone.

"In all my visits I have been respectfully listened to, and from some I have received a hearty welcome, and a most friendly reception has been given and a reverential attention paid to the precepts and promises of God's holy word.

"Among Roman Catholics I have sought to avoid in any way exciting their prejudices, for long experience among them has taught me to respect their feelings and bear with their erroneous prejudices, while combating their errors in truth and love. I have seen much evil done by a contrary course, which it is well if a quarter of a



century repairs in the localities where it has been effected.

"Although the scene of my labors should have been more particularly at Oranmore and Ardfry, and the district comprised in those places, yet I have not been able to get out there so often as I have wished. I have, however, gone there sometimes on week-days, and, though not to the *villages*, to the district both on week-days and Sabbaths, and I have done what I could at other times both in and around Galway for a couple of miles. I have held several little prayer-meetings in different places, and have made arrangements for holding others at *stated* times in other places; and I have sometimes visited the sick, and sought to lead them to the Good Physician.

"On two occasions I had the privilege of being accompanied to the Oranmore and Ardfry district, and among the people in both places, by my friend Mr. Thomas Keane, your agent at Ardahan, who has been here for a short time, and whose Christian sympathies, as well as my own, have been strongly excited on behalf of many people whom we have visited, and to whom we have carried the good news of the Gospel of Christ, both there and here in Galway and its neighborhood.

"For the short time Mr. Keane has been here, we have felt it mutually pleasant to work together as opportunity offered, and I should greatly like to have his co-operation at Oranmore and Ardfry especially.

"Oranmore has indeed in some measure disappointed my hopes. At Ardfry, however, it is very different, for there are many houses there, the owners of which would each most gratefully receive me at any time I can make it convenient to get there, and all of whom are most anxious that Mr. Keane and I could visit them every Sabbath-day, as on that day they are all at home, and have no religious service without going to Oranmore church, a distance of three miles, and to which few ever go.

"But unfortunately Ardfry is *eleven miles* from Galway, and we cannot go at all on Sunday, except by walking, a thing quite out of the question, during winter at all events.

"I will try to be regularly once a week at Oranmore and Ardfry, as I can get to the former by railway on a week-day, and from that can walk to the latter; and in the district between Galway and those places, and in and around this town, beside, do all the good I can *on every other day*; as, (with exception of the few days already accounted for in this report,) I have up to the present endeavored to do, some days spending two, some three hours in the work—on a few occasions less, on others much more, even *entire* days."

### From the Diary of another Missionary.

*Visits—journeys—meetings held—anxious inquiries—souls converted—numbers who attend various meetings held by the missionary—the people need light.*

"I will now submit some extracts from my journal for the month of December, 1857.

"Tuesday, 1st.—I held a meeting at Mulledry, where three anxious souls experienced the blessing of pardon.

"2d, 3d, and 4th.—I walked twelve miles and held two meetings near Richhill, where seventy persons attended. The Lord was in our midst.

"On Saturday and Sunday I held a meeting at Oliver's Hill, where thirty anxious souls were seeking mercy. I also held one meeting at Dimond, a new place, where about one hundred and twenty attended, and many persons were earnestly seeking salvation.

"Monday, 7th.—I walked six miles and held a meeting at Stonebridge, where twenty were present.

"On Tuesday the 8th, and the four following days, I visited thirty families, and held two meetings near Kilmore. In this place many are living without God in the world.

"On Sunday, 13th, I held three meetings near Richhill. About 120 attended these meetings. The divine presence was felt.

"Monday, 14th.—I held a meeting at Lonestown, where thirty attended; and on the 15th and 16th I walked ten miles,



and attended a meeting at Loughgale. It was a good meeting.

"From the 17th to the 19th I walked twelve miles, and held a prayer-meeting at the stone bridge, which thirty attended.

"Sunday, 20th.—I held a meeting at Me-Broom's Hill, where fifty were present, and ten souls were earnestly seeking pardon. From the 21st to the 26th I attended six meetings, at which 350 were present, of whom twelve souls professed to have been brought from darkness to light. On the 27th I held a meeting at Trantenstown, which fifty attended; and from the 28th to the 31st, I walked thirty miles in the districts of Newtown-hamilton and Castleblaney, and visited from house to house, distributed a number of tracts, and held four meetings, which were crowded with people, many of whom traveled three miles through a wild mountainous country to hear the word of life.

"I had the privilege of conversing with Roman Catholics about their souls' salvation; prayed with them, and pointed them to the only Savior. O how dark the people are in those mountains! Lord, save those souls!"

## FRANCE.

### REPORT OF THE EVANGELICAL SOCIETY.

*The work continues prosperous—many hear the word who would not but for the Society—hardest struggles at Upper Vienne—the converts firm—at Limoges a new church nearly completed and audiences increasing—a farewell scene at Thiat, very affecting—new laborers appointed—Pastor Lenoir visits his old flock—a happy time—Pastor B.'s report—more laborers wanted in Upper Vienne—at Fouqueure the police interrupt the public worship—letter to the commissioner—religious liberty defended—a new station in the metropolis—Greatly persecuted by Roman Catholics, but still prosperous—anonymous pamphlets, filled with falsehoods, published against the missionaries—finances of the Society, need of help, etc., etc.*

"PARIS, December 30, 1857.

"REV. DR. FAIRCHILD.

"SIR AND MUCH ESTEEMED BROTHER :—

We proceed to give you some information concerning the work of the evangelical So-

ciety of France. Since our last quarterly bulletin, our work has undergone no very important alteration: it is prosperous in all our fields of missionary labor. We may satisfy our friends, that on every Sunday the Word of God is listened to by numerous audiences, amidst populations that, but for our agency, would never have heard the glad tidings of salvation proclaimed. If it be borne in mind, that every one of our places of public worship is a centre around which evangelization spreads itself, it will be acknowledged that the efforts of our Society are of paramount importance in their ordinary and regular course, even when no important event draws attention to them.

"Our missionary stations in the Upper Vienne are the constant object of our solicitude. It is there that we maintained our hardest struggles; but it is there, also, that we experienced in a most particular manner the fidelity of our God. The visit paid to our friends by pastor Fisch one of our colleagues, has made a cheering impression upon them; they are more than ever attached to the cause for which they have had some sufferings to endure.

"At Limoges the new temple will soon be in use; and while the house of stones is erecting, the spiritual house, the living church, is fast increasing. The evangelist who aids the pastor is greatly encouraged: new doors of Christian usefulness open before him; in the town and in the suburbs the audience is increasing from Sunday to Sunday. At Thiat a deeply moving scene was witnessed at the end of October: it was the farewell sermon of pastor Peron, who was leaving Thiat for Auxerre. The pastor and the flock had traversed together times of serious difficulty; they had been tried before the tribunals; they had celebrated worship in the woods stealthily, till the day came when they were allowed publicly to worship God and sing his praises, without the fear of being interrupted by a police officer. Recollections such as these are not easily to be effaced. The congregation was deeply moved in hearing the parting words of its pastor.

"Another pastor has been appointed at Thiat, where we have also appointed a new

schoolmaster, a pupil of our normal school. The following lines are part of one of his letters:

"I am highly encouraged: the work of Thiat is truly interesting: there are several pious persons. I have thought it fit to establish meetings among the young men; we meditate on the Word of God and sing hymns. I am satisfied with these meetings. Last Wednesday we met at the house of a sick woman. She was so happy to hear the word of God, that she said:—"Do, come frequently. I can have only these meetings, since I cannot go to the temple."

"Our friends at Villefavard enjoyed last September a visit of their ancient pastor, M. Lenoir. Pastor Boubila gives the following account of that visit:

"When pastor Lenoir left Villefavard, he said to our friends:—"Depend upon it, your temple will again be opened to the preaching of the Gospel, and when that day comes, I will come and visit you." He kept his promise, and came to Villefavard with Mrs. Lenoir. Their short stay among us was truly a time of refreshing. They visited every village in the commune, going from house to house, encouraging and exhorting the people. Mr. and Mrs. Lenoir feel a sincere regard for those villagers, who, in spite of a hard and long struggle, have persevered in following the impulse of their consciences. True, that the temple has been re-opened, but the schools are still under prohibition; the teachers continue giving lessons of instruction to eighty children in the families. Although that situation is painful to the parents and very trying to the teachers, they perform their duty with much zeal and devotedness. Mr. and Mrs. Lenoir were anxious to evince their sympathy with these poor children. They summoned them to a festival. Mr. Lenoir addressed them in a lively and heartfelt manner; called every pupil by his name, and presented every one of them with books or other gifts, suitable to the age and sex. After the distribution, and a prayer of thanksgiving, the children were invited to meet on our beautiful chestnut-plots, and to indulge in youthful amusements. Some friends from Bellac, Thiat, and Chateaupomac were on attendance. Mr. and Mrs. Lenoir left Villefavard on Sept. 23; leaving us thankful for their visit, and grieving at their departure."

"Another communication from pastor Boubila has the following lines:

"An epidemic (the intermittent fever) is prevalent in this country. In every vil-

lage are to be found several sick persons whom I visit, and who like to hear the Word of God. I was deeply moved by the meek resignation of a poor widow, who, with her four children, suffers from that disease. "It is, doubtless, for my spiritual welfare that God is trying me thus," she said, with tears in her eyes. The Sabbath-school is prosperous and regularly attended. The pupils' answers are satisfactory. On the Saturday evening we have a prayer-meeting, to ask for an effusion of the Holy Spirit among us."

"It is in the nature of the work of evangelization, not to confine itself within the circle where it was primarily undertaken. No wonder, then, that the work prosecuted in the upper Vienne for upwards of twelve years, should have made its influence felt in an adjoining country, the Department of the Creuse, where the pastors of the upper Vienne had made several visits. They had ascertained that there are in several places religious wants which, from various causes, we had not been able to supply. These religious wants are still existing, as has been ascertained by two pastors who have paid a visit to that Department. They have found several persons who are truly anxious to hear the Gospel proclaimed, and to enjoy religious ministrations. Such is the case at *Gueret* and *Aubusson*, and we shall endeavor to meet these wants as far as our resources shall permit. Our evangelists in the Upper Vienne share in our solicitude on that head. The pastor of Limoges, after having a conference with his colleagues, wrote to the following effect:

"We have been led to consider the means of increasing missionary activity in the upper Vienne, and especially in the Creuse, that new field of labor which is opening before us. If your committee intend to extend their work, the opportunity is at hand. The Creuse is a new field, which appears to be well disposed. But we think that your committee cannot proceed onward without increasing the number of laborers. In case of necessity, the three pastors of the upper Vienne can visit other places; but they cannot do so without endangering their own work. One laborer of our number could exert his activity on a larger scale: it is the evangelist of Limoges. We propose that he shall visit our several missionary stations: he could spend a

few days at each place, paying visits from house to house, especially where there is no pastor.

"We make the same proposition with respect to the Creuse. We think that it would be useful to send an evangelist, or Bible-reader, who should make explanations of the Scriptures. We think that this new kind of evangelization might be blessed abundantly."

"Our committee cannot but approve of these proposals. We have already appointed three new agents, under the title of Scripture-readers.

"Our missionary station at Fouqueure, (in the Charente,) though much tried, is richly blessed. In proof of that assertion, we will quote the following letter from the evangelist, Mr. Bonifas :

"Last Sunday, we were performing our worship at a different place from the usual. Some, not being informed of that change of place, had repaired to the former rendezvous. The weather was rainy, and the audience not very numerous. We were, as usual, without any apprehension, when, before I commenced my meditation, the new police commissioner of the district came suddenly upon us, and asked us by what right we had met together, and whether I was to preside over the meeting. I answered only the latter question. He took the names of some thirty-five persons, and left us, declaring that he should draw up an official report against us. All the hearers had remained calm and silent. In spite of the rain, we continued our meeting, and closed it by singing that beautiful hymn, "C'est un rompart que notre Dieu." When our absent friends were apprised of what had taken place, they regretted that they had not been with us. They agreed to send to the Police Commissioner the following letter, signed by forty-four members of our congregation, who had been absent in the morning :

"MR. COMMISSIONER :—We ought and wish to declare to you, that our names could be written down together with those of our co-religionists, whom you found last Sunday performing their worship under the trees of the forest. We share in their faith and religious convictions, which we have drawn from the Bible, the book of God, and we rejoice to be able to give to them, under the present circumstances, that testimony of our Christian sympathy and brotherly affection."

"Since we received that letter, our friends

at Fouqueure have persevered in their firm resolution to serve God according to the dictates of their consciences."

"It is not without regret, says M. Bonifas, that we see the approach of the rainy season, when our meetings in the woods will become impossible. But since we are tossed up and down in that manner, we have said more than once, 'sufficient unto the day is the evil thereof.' Our situation is deserving of the sympathy of Christians, and we are happy to know that they pray for us."

"How, indeed, could that sympathy be denied to their brethren? They stand foremost in the defense of the noblest cause, the cause of religious liberty. Their fidelity will, no doubt, promote the ultimate triumph of that cause.

"The missionary work at Auxerre, Sens, St. Maurice, and Mamers, is much on the same footing as it was. The chapel at Alençon is crowded on every Sabbath day.

"In the metropolis we have carried into effect a resolution which we had adopted at the commencement of the 25th exercise : we have established a new missionary post in the populous districts of the center of Paris. Pastor Sandoz has already set to work. Several families are willing to listen to Gospel preaching, and we stand assured that numbers of hearers will gather themselves around that nucleus. Our work in Paris will assuredly become increasingly important. How could we doubt it, when we read such reports as the following? Pastor Lenoir gives the following account of the work of evangelization in the faubourg du Temple :

"The work does not only maintain itself in a satisfactory manner, but it tends to increase. The inferior forms in our schools are well attended, and we must every day refuse admittance to pupils who are too young. The superior forms are also well attended, and we have more than once experienced some difficulty to procure sufficient room. This is the more remarkable, as competition is redoubled around us. An adjoining school (a Catholic one) has been so enlarged as to offer room for 800 pupils instead of 600, which was the original number. A new female school has been opened in the same establishment, and the instruction is given gratuitously. In spite



of all that competition from the Roman Catholics, we have always a good number of pupils, paying regularly 2 francs a month; and we might have one hundred more, had we room enough to establish an infant school.

"Public worship is well attended: the church has acquired several new members; it numbers some 60 members, and an equal number of regular and interesting hearers. A spirit of inquiry is abroad; and if we are faithful in the discharge of our duty, we may hope for new causes of encouragement. The struggle between Gospel truth and worldly prejudices is spreading from family to family, and we rather want laborers than opportunities for laboring. Several church-members know their duty in that respect, and endeavor to spread Gospel truth around them. One of our brethren, who is unable to read, and who works very hard during the day among worldly and scoffing companions, diffuses among them religious tracts, good books, and New Testaments. Then, when the evening is come, he goes to one of his neighbors, and desires him to read out a chapter in the Bible. The conversation turns upon religious subjects, and the work of evangelization is done by a poor workingman, who has understood that word of the Master, "Happy he that reads, and they that hear!"

"The pastor who superintends the work in the faubourg St. Antoine writes as follows:

"Duration is the best test for the solidity of Christian works. Encouraging as may be the early results obtained in a missionary field, they can be surely ascertained only when they have been tested by time. That is particularly the case when these works are prosecuting in the midst of a lively and sprightly people, and especially in the midst of working classes, who are frequently removing from one place to another. Therefore it is that, when we see our work, after three years' duration, consolidating and extending itself, we entertain the most sanguine hopes for the future. We recollect our first evening-meetings, which consisted of half a dozen serious hearers, and several others who appeared and disappeared. Now, on every Sabbath evening, our chapel is filled by the same persons, singing our hymns, which three years ago were unknown to them. We thank God, who has blessed our feeble efforts. We are enabled, from our visits, still better to ascertain the results of our labors: we have access to some 100 families, who are evidently attached to our work of evan-

gelization. Moreover, we see an evident process of conversion and sanctification going on among our proselytes. We hope that we may form a church, not very considerable, indeed, but resting on the individual faith of its members.

"One year ago we had two schools, with 120 pupils; to-day we have four schools, with 200 pupils. Our Sunday-school, which numbers 100 pupils, divided into seven groups, tends greatly to spread the knowledge of Gospel-truth among our pupils and their families. It frequently happens that a young boy draws the attention of his family to their eternal interests.

"These results are cheering; and the more so, when we consider the obstacles we have to encounter. These obstacles are of two sorts. Some are to be found in the temper of the people whom we evangelized. If we meet with cordial welcome, we know that these favorable dispositions are united with a great levity, and that most of these persons, before they come over to us and attend on our worship, will hesitate and will fear lest they should compromise themselves by drawing the attention of their neighbors. Besides, there is always some misconception as to the real nature of the Gospel. Many persons consider it as the statute book of a merely human society. It is extremely difficult to convince them of the spiritual character of the Gospel. Even those who come over to us do so for motives which are expressed in these words: "The world would be happier if it practiced what you teach, and if the Gospel were better known." Some time must elapse before they comprehend the relation of their souls to God, and the true nature of Christian faith.

"This year we have had to encounter other obstacles. Our adversaries, alarmed at our progress, have resolved to counteract it by every possible means. They have erected a new church in the faubourg, and, by the means of the Charity Sisters, have undertaken a crusade to snatch the children from our schools. They have even lowered themselves to the vilest calumnies. The Society of "St. François de Sales" has circulated pamphlets containing the strangest assertions concerning us. It has been said that we buy souls with gold, and we attract children by temporal advantages. It has been said that a Protestant pastor told an old woman: "Your priests give you pieces of one franc for alms; turn Protestant, and we will give you pieces of 20 francs;" and that the old woman flung away his gold coin.

"Such are the anonymous falsehoods which are spread in the families whose



children attend our schools, But the parents treat these lies with the utmost contempt. They know that we deal frankly, under the protection of the common law; that, far from offering any temporal advantages to their children, we ask from them a fee of two francs a month; and that, far from being over eager to make Protestants, we have refused to give the sacrament to hundreds of children whose parents led them to us, in order that they might make their *première communion*. All that is manifest; and the calumnies abroad against us have no other result than that of drawing attention to us, and to induce new hearers to come to our chapel.

"A few words concerning our financial situation. The amount of our expenditure, unto this day, is                      francs, 89,000  
 "Our receipts amount to                      33,000

"Excess of expenditure over the receipts,                      56,000

"The amount of our liabilities is                      61,000

"In order, therefore, that we may close our exercise without any deficit, it is necessary that we should receive                      fr. 117,000  
 before the first of April, 1858.

"This year, we have been enabled to meet the difference between the receipts and the expenditures by the means of a loan, (or capital fund,) which has brought in 56,000 francs. But that resource is merely provisional, and it is necessary that the contributions to our funds (which are our only true resources) should be equal to the amount of the expenditure, so that the capital fund may be undiminished at the commencement of a new exercise. If our friends shall prove as liberal as they were last year, we may obtain that cheering result.

"We know that in your country, much more than in ours, a severe financial crisis has taken place; and this may perhaps induce some Christians to be more sparing than in the preceding year; but we hope that their retrenchment will not bear upon the works of God.

"The Evangelical Society is placed in such a situation, that if, owing to its financial embarrassments, it were constrained to withdraw from some of the missionary

posts, where it sustains a struggle in behalf of religious liberty, it could not, perhaps, take again possession of them. That consideration will, no doubt, attract the notice of all the friends of our Society, and induce them not to diminish their ordinary donations; nay, more, to aid our committee as speedily as possible. We have exhausted all the resources which were at our disposal, and unless we are speedily aided, we shall not be able to proceed onwards. We firmly rely on the sympathy and affection of your Board, and we feel assured that they will exert themselves to the utmost to aid our Society.

"With Christian regards and much esteem, we remain, dear sir, yours very truly.

"On behalf of the Committee,

"DE PRESSEUSE."

### AMERICAN CHAPEL IN PARIS.

We are happy to announce to our readers, that the Rev. R. H. SEELY, who with his family sailed from this port on the 6th of February last, to take charge of the American Chapel in Paris, reached that city in safety on the 22d of that month.

Through some unexpected delay in the finishing of the edifice, Mr. Seely commenced his labors in the chapel where the Rev. Dr. Kirk had preached during the time of his labors there for the Board. At the last advices, it was supposed that the congregation would be able to enter the new building in the month of April. The prospects of the congregation are flattering. We trust that it will be remembered by Americans in their prayers, and that it will be "a house of prayer" for all who go from this land to that great metropolis.

We merely add, that we have interesting advices from our chapel service in Rome, but have not room here for details.

## HOME FIELD.

### YOUNG MINISTERS—THEIR RELATIONS TO ROMANISM.

In the October number of the last volume of the Magazine, we published an interesting communication from a layman well known in the circles of Christian benevolence, addressed "To the Young Men in our Theological Seminaries."

From the same friend we now have a Second Letter to Theological Students, which we subjoin, and to which we respectfully ask attention on the part of all candidates for the ministry:

"DEAR BRETHREN:—In my first letter, I called your attention to the determined and malignant enemy that the church of Christ finds itself obliged to contend with, not only at home but at nearly all the missionary stations on the face of the earth—an enemy that seeks, in the most open and undisguised manner, and by the use of any means, no matter how base or wicked, to drive away or silence the missionaries of the cross, and, if it were possible, to drive the truth and the Spirit of God from the earth.

"The same enemy that our fathers have contended with for ages, and which has at times almost succeeded in drowning the true church of Christ in the blood of its members, and in quenching the last ray of Gospel light on the earth, we find now as arrogant, blasphemous, and cruel, and apparently as hopeful of ultimate triumph, as ever. Is it not absolutely necessary, then, that in preparing for the work of the Gospel ministry, you should know and understand who this dreadful enemy is, and what the Holy Ghost has testified in the Scriptures of truth concerning his rise, progress, triumphs, and final and complete destruction. To me, it seems indispensable to your complete qualification for your peculiar duties.

"Many of the most holy and prayerful as well as learned students and commenta-

tors of the Bible, such as Flavel, Bishop Newton, and Dr. Scott, with solemn awe and most profound conviction recognized the portrait of the apostate and idolatrous church of Rome, in the 'Man of Sin' and 'son of perdition' spoken of by St. Paul, and in the 'great whore of Babylon, (drunk with the blood of the saints and of the martyrs of Jesus,)' whose character, deeds, and terrible destruction, both in this world and the 'next, forms the great burden of the visions and revelations vouchsafed to St. John the beloved disciple, the 'great prophet of the new dispensation.' They received with heartfelt gratitude the promise of God, that although the 'kings of the earth should give to her their power and authority,' and although she should 'practice and prosper' through long ages, and 'wear out the saints,' and become the cause of great trials to their faith and patience, yet that the 'Lamb,' (who is the Lord of lords and the King of kings,) and the 'called, chosen, and faithful' who are with him, should not only overcome her, and witness her complete and irrecoverable fall in this world, but the rising up of the smoke of her torments in the next for ever and ever.

"But you doubtless are aware that a school of theologians and commentators has risen up in Germany, which has adherents in this country, and which professes not to be able to see anything of these things in the Holy Scriptures. Those men fancy that they are wiser than all the saints of God who have lived, and they would have us believe that those excellent and able divines, whom we know to have been 'mighty in the Scriptures,' and 'full of faith and of the Holy Ghost,' were greatly mistaken in supposing that they had found abundant light on these dark and dreadful subjects in the writings of Daniel, and Paul, and John, whereas the oracles of God, as they say, are in reality dumb in regard to them.

"Many of those same theologians, too, find no Sabbath in the Scriptures which the Christian is bound to keep holy, and

accordingly they profane the Lord's day, and teach men to do so. They profess, also, to find warrant in the Scriptures for the doings of tyrants and oppressors in civil government, and by their teachings and influence they make even Protestant Germany a mournful spectacle to the lover of freedom as well as the true Christian. Such writers surely are not safe guides; and I cannot but think that it is not wise for professors in our theological seminaries to adopt and recommend to their pupils the opinions of such men, much less to turn the eyes of their students from the mass of testimony which is offered by the wisest and best writers of the true church, that the idolatrous Roman organization and its hierarchy constitute in very deed the 'great mystery of iniquity.'

'Think, for a moment, of Rome's practices. See her 'worshiping and serving the creature Mary, rather than the Creator,' turning the saving truths of the Gospel, 'justification by faith,' and 'repentance towards God,' into soul-destroying lies! and the holy sacramental ordinances appointed by Christ into, (shall I say?) the abominable 'mass.' As a secular power, she seeks to rule over 'peoples and nations and tongues;' and combining with it her ecclesiastical pretensions, she evidently is the worst enemy of Christ and his church, and her fall must come, before the world can be blessed with the glory of the millenium.

'And I am constrained to think that the pastors of our American churches, and of the ministers of the Gospel in general, have fallen into a very great practical error in not preaching upon this subject, and teaching their hearers what the Scriptures contain upon it. Surely the Scriptures are not silent about it. The Old Testament prophets and the New Testament writers have spoken feelingly, solemnly, and very fully about it; and how seldom do we ever hear one word from our pastors in prayers, in sermons, or in expositions of the sacred text, about this giant evil, this greatest scourge that either the church or the world ever knew! This has long seemed strange to me, and also it has seemed very wrong. And what has been the result of the guilty

silence? Are not the young of both sexes constantly seduced to drink of the 'cup of her abominations,' and enslaved, body and soul, to her foul superstitions? How many heart-broken parents bewail daughters in-voigled into nunneries, and sons perhaps learning to become priests at her idolatrous altars?

'We ourselves have seen a gray-haired minister from New-England stand up in a public assembly and proclaim with tears that his two sons had apostatized from the religion of their father, and shamelessly blasphemed all that was dear to his heart in Gospel truth! Another, a son of a distinguished ex-Chancellor of this State, is traveling through the country as a missionary for Pepery! Many, as editors of Popish newspapers, earn their bread by writing and publishing the most audacious and blasphemous attacks upon the holy faith from which they have apostatized.

'Would these things have been, if the ministry had done its duty, and not shunned to declare the whole counsel and warning of God on this subject? I think not.

'Dear brethren, let it not be so with you. Resolve that by study and prayer you will become fully prepared to warn the flocks over which you may be called to preside against all the devices of this enemy of all righteousness, and to declare all that is written in the Bible concerning the 'mother of harlots and abominations that are in the earth.' Prepare to take your part in the terrible struggle *which is yet to come*, and which must be decided in favor of truth and holiness, and that freedom which the pure Gospel alone gives, before 'the kingdoms of this world become the kingdom of our God and his Christ.' Remember that the *great conflict* of the next thirty or fifty years, not only in all Europe and in our own beloved country, but at every missionary station on the globe, is to be with this enemy, and you cannot hope to fulfill worthily the work of the ministry unless you are fully prepared and determined to be valiant for Christ in it.

'How vain, to think of peace or a truce with such an enemy in the field! It is a contest for life or death in which the par-



ties are engaged. One or the other of the combatants must be driven from the earth. The 'Popish hierarchy' know this perfectly, and labor with astonishing zeal, perseverance, and success. Shall the ministers of Christ keep silence and fold their hands, seldom or never referring to the subject in the pulpit, and exhibiting listless indifference in regard to it? We trust in God that such a state of things will not much longer continue, and that you at least, dear brethren, 'will come up to the help of the Lord against the mighty.' " P.

### FROM A MISSIONARY IN ST. LOUIS, Mo.

*Number of families visited daily—few object to tracts—some read them with deep interest—Douay Bible—baptism not conversion—an interesting family scene—backsliders—religious meetings—prayers answered—interest in missionary work—anxious inquirers about the way of life in the dark places of Ireland—Romish priest's arguments against the reading of the Bible by the common people.*

"REV. SIR:—This is undoubtedly an interesting field. I have been kindly supplied with tracts from the Tract Depository here, which I mix up with my own, and distribute as they suit.

"I visit, on an average, sixty families every day, leaving tracts with all who will receive them, and speaking of Christ to others. I am better received by all than I anticipated, and hope for blessed results.

"Very few object to tracts, and those who do, often occasion more religious conversation than if they made no objections. Many of the people here know nothing of tract distribution. I have to tell some of them that they are free to them, and read a portion for others, to enable them to know what they mean.

"The tract, 'A Dialogue between the Bible and the Sinner,' after I read a few lines of it, makes its own way, and is very acceptable. I think you would be interested and glad to see six or eight men eagerly listening to one of their number reading this tract, and declaring, in their own familiar way, 'Pon my soul, that's very good; that's certainly worth reading.'

"I have not met with more than one Douay Bible in all I visited yet. The lady brought it from Cincinnati. It is one of those \$17-Bibles, quite large, and consequently not often used. I asked leave to read a few passages in it; she gave me leave. I read the 3d of John. I directed her attention to the conversation with Nicodemus. She believed that all who were baptized by the priest were born again. I showed her that Simon Magus was baptized by the apostles, but not born again; that the penitent thief was born again, but not baptized, and therefore that baptism was not the new birth. My explanation of the passage was very satisfactory in her estimation, and although she had at first hard thoughts about Protestant christianity, she at last confessed that it would be no sin to hear me preach.

"In another family, the husband raged and swore at both his wife and mother about some domestic annoyance. I spoke to him of the day of final doom, and of the evil of serving Satan against Jesus; pointed out his duty, and the blessed fruits of reconciliation with God through Christ. He was melted into tears, and the others wept for joy. He promised reformation and a return to God. He knew I was a Protestant, and thanked me heartily for my pains, invited me back, and expressed a desire to hear me often. If this poor sinner understood the plan of salvation, I might hope that he would give his heart to Jesus; but being a Romanist, he will, of course, go about to establish his own righteousness, and still be in the wrong road. I left him, however, the tract already spoken of, which will serve the purpose if he reads attentively.

"I have persuaded a Methodist lady, two Baptist ladies, two Presbyterian ladies, and a few others, of the propriety of turning their feet again towards the house of God. Backsliders not a few are here also, but this is a precious time, after all, in the churches. Praise and prayer have a peculiar charm, and the Answerer of prayer seems to be dropping from heaven peculiar answers to the effectual fervent prayers of his people."

"It is a time of hope to the Missionary; for when all Protestants are Christians, all the obstacles in the way of infidels, Romanists, and Jews are removed, and we know what the effect will be. Then, and not until then, may we expect true sympathy for our fellow-sinners. I am glad to say, however, the people here seem to be alive to the importance of missionary labor and the salvation of immortal souls; but leaving out the consideration that to convert a sinner from the error of his way, gives joy in heaven and glorifies God; if Christians knew the triumphant joy and sweet peace of one converted from Popery to God, they would not grudge the trifling sacrifices made to send them the Gospel.

"Well do I remember the gratitude I felt for those who sent us the Bible and the missionaries to our dear, dark Connaught in the west of Ireland, when first I became sensible of the mercy of God in giving Jesus to save human souls by his death. Well do I remember, also, the Hawthorn hedges and the stone-wall fences by which we sat, in groups of four or five, to read and examine the precious treasure in our own tongue, and the fears we had lest any person should see us who would inform the priest.

"I never can forget the hard feelings which we had for those priests who were there, so mad against the reading of a book, the reading of which drew floods of tears from our eyes—that book which is the gift and guide, in the hands of the Holy Ghost, to direct sinners to Jesus.

"Well I remember, too, how we used to criticise the harangues of those priests about the Bible. One of their favorite comparisons was, 'The Bible is like the beautiful flowers of the field; the bee gathers her sweet and most precious honey from them, while the wasp finds nothing there but poison.'

"Our conclusion was: God made the flowers common to all, and all the bees go and sip for themselves. The Bible is like the flowers, common to all; have we not a right to read it? But the priests contended that the wasps sucked poison from the flowers. We asked: if they were deprived

of the flowers, would the wasps become honey-bees, and where would they find the honey? But this was, in the estimation of the priests, going too far.

"I cannot, to this day, understand what advantage those Romish priests derive to their cause from comparing the word of God to the flowers of the field, which God made common to all. I still feel that the logic is in favor of the Christian, who gives the Bible to every man, and allows God to supply the honey."

### FROM AN IRISH MISSIONARY IN KENTUCKY.

*Papal paupers helped by Protestants—Romish priests refuse help—the common people kept in ignorance—Bibles circulated—awaken a sense of personal rights—Missionary encouraged, though some Protestants do much to aid the hierarchy, and nothing to enlighten and save Romanists—cases of persecution—of conversion to Protestantism and to the Savior.*

The following letter was written in February, and was crowded from the Magazine by other matter. It shows the work progressing, though much opposition is made to it. How important to multiply such missions!

"The cold weather has now come upon us, and the paupers of Popery are crowding around, seeking that charity which Protestant sympathy always supplies, but which these poor followers of Rome acknowledge is denied them by their heartless priests. In some instances I ask them, why do they not seek aid from the priests or the Bishop, who is rich? But the uniform answer is, 'Sir, we went to them, but nothing would they give us.' It is deplorable to see these poor people, ignorant not only of their own false system, but also destitute of the written word of God, or of knowledge of the saving truths it inculcates. But they are not wanting in a blind superstitious attachment to their priests, and to the traditions and errors which they inculcate.

"The labors of your missionary, I rejoice to say, have not been in vain. By distrib-

uting Bibles, Testaments, and Tracts, the right of private judgment is forcing itself upon the convictions of many Romanists, who, without the knowledge of God's Word, would still remain contented under the Romish yoke.

"But it is not (nor ever was) a part of Rome's policy to educate the people. In many instances, (alas, how many!) knowledge, either secular or religious, has but little penetrated the thick darkness which broods over the minds of the mass of Papists. Rome is the enemy of education. She hates the light, and has a holy horror especially of the AMERICAN AND FOREIGN CHRISTIAN UNION. And wherever the UNION has been enabled to plant a missionary, *there* is Rome's influence felt in all its ancient persecuting power. Rome dreads to have the faintest ray of divine truth fall upon the poor emigrants from the lands of Papal darkness; and hence not only is the circulation of the Scriptures opposed, but *the mere learning to read* is opposed also. This we see every day, from the great care the priests and 'Sisters' take to keep Romanist children from sharing in the benefits of our excellent public school system.

"It is sad to think, that notwithstanding the wondrous progress of science, and the advancement in knowledge in general, so many of my countrymen, with all their native brightness of intellect and goodness of heart, should thus be kept in the gross ignorance in which Popery shrouds her followers, and which brings with it in its train (as every day's experience here fully shows) poverty, drunkenness, and all attendant vices. And what are Protestants doing to arrest this state of things, or to remove this evil from their land, which is a snare to their children, in the bad examples daily witnessed, and dangerous to their free institutions? Indeed, they are doing but little in many places, and with the exception of a few to oppose it here, Rome might have the field to herself. From some experience and observation, I may say, I think, truly that from a misguided policy, and a sickly sympathy for Papists, the Romish church here gets *twenty dollars* to establish it for every *one dollar* that is given to convert its

members to the Gospel! Oh, what inconsistency! And how long shall it obtain? We hope that the Lord has in store for us an outpouring of his Spirit; and when a 'refreshing from his presence' shall visit the churches, they will doubtless seek to save those around them who are perishing for lack of vision.

"To give you some idea of the persecuting spirit of Popery in this place, I would mention a few cases, although I might mention many.

"A poor helpless widow went to the priest here, and asked him for some help. He asked her where she lived; and when he found that she rented a room from a respectable family, who with their children attend our schools, he ordered her harshly out of his presence, and would not give her any help, although she had never been to our schools; and the priests are continually sending their poor for relief to Protestants. When I heard of her case, I sent her half a load of coal.

"Another woman, whose children attended our schools for some time, but were prevented at last by this same priest, came to me for help. I asked her why she withdrew the children? She said she was forced to do it, from a fear not only of the priests, but of several drunken and dissipated neighbors, who threatened both her and her children; but she hoped soon to get into a better neighborhood, when she would send the children to us again; 'for,' said she, 'they learn nothing with "the Sisters" but the Catechism;' and although she was a very poor woman, 'the Sisters' had the uncharitableness to send her children away from the school on a former occasion, *because she could not pay for their instruction*; but now they would teach them for nothing, for fear they would go to the missionary school. The word of God is prevailing, however, in defiance of such priestcraft. I bless God that these two families have rejected Popery, notwithstanding the priests and their efforts.

James ——— is now a constant reader of the Bible, and a few days ago he told me that he longed for the approach of Sunday, when he could come to our school,



and hear from that good man, Mr. ———, (who teaches my adult class,) about the unsearchable riches of Christ. 'James,' said I, 'If the Romish priest finds this Bible which I gave you, he will take it from you.' 'Oh,' said he, 'I only wish he would come in some day when I am reading it: I would show him that his system is entirely inconsistent with the truth. I would refer him to John, 5: 39, and 2 Timothy, 3: 15, 16.' This man gives good evidence of piety.

"Another family, consisting of a mother and three children, have renounced Popery, and they are now rejoicing in the hope of salvation through a crucified Redeemer.

"I could multiply more cases of a deep desire for 'the sincere milk of the word,' but forbear for the present. I have in many places 'an open door,' and 'effectual,' and God will bless the word, I trust, which I seek to carry to these poor benighted people. May he come quickly, and gather many precious souls into his kingdom!"

### FROM AN IRISH MISSIONARY IN THE WEST.

*Visits made—shoes, clothing, and groceries distributed among the poor—Romanist parents and children attend prayer-meetings—priests, enraged, threaten to excommunicate—converts persecuted—daughters driven from home—people gaining light.*

"During the past month I have made 190 visits, distributed shoes to 16 persons, furnished articles of clothing to 15 others, and attended to the supply of groceries and wood to 12 poor families.

"We are greatly encouraged in our work, from the fact that not only the *children* of Romanists attend our schools, but *many* of *their parents* meet with us regularly at our prayer-meetings, which are established in various parts of the city. One encouraging feature exhibited by those persons who attend, is, that they themselves defend these meetings, which are held as exercises, by which, if they would attend, their Catholic friends, who think we are going to hell, would be greatly benefited.

"Some declare that they will come to our meetings, notwithstanding all that the priests may say or do.

"In one case, however, when I invited the father of a family to go with me to our prayer-meeting, after some hesitation he excused himself. The wife, then, in explanation, said:

"'The priest is already threatening to read our names from the altar, for permitting our children to go to your schools.'

"You may perhaps smile when I tell you, that one of the men who has begun to attend one of the meetings, invited us to hold a meeting at his house; but as he kept a 'grog-shop,' he did not think it would look well. Thus you see that 'grog-shops' and 'prayer-meetings' do not go well together, the keepers of the shops being themselves the judges. The persons alluded to above are all Irish.

"There is a German family in town in whom I have felt the most lively interest. The mother and her six children appear to be beyond the control of the Romish priests: and now they show little or no attachment to the Romish church. The two eldest daughters have joined one of our Protestant churches. One of the daughters has had to leave home on account of the opposition of her father, and the other for the same cause expects also to have to leave.

"The mother lately said to a friend, that she now looked at things very differently from what she used to do. She is now anxious that the children should go to our schools; and that all the family should be permitted to worship God as they deem best. Thus you see, as light increases, the rising generation in this country will think for themselves. I might multiply many instances in keeping with the above, but deem this sufficient to let you know the state of things here."

Since the foregoing was received, we have obtained the following communication from the same missionary, from which it appears that he is most usefully employed and encouragingly successful. In the affliction to which he

has been subjected in his family, we sincerely sympathize, and pray God that he may be sustained, and that all his trials may be overruled for his spiritual and eternal welfare. In regard to his work, he says:—

“Since I last wrote you, I have made about 200 visits; distributed shoes and clothing to 20 individuals; and also about 200 loaves of bread to various persons.

“It is no longer a matter of doubt with the friends engaged in our work here, that it is necessary and efficient in accomplishing all that is aimed at by our Society. The following instances, (among others which might be named,) will serve to show, in part, our success.

“An ‘Irish girl’ about eleven years old, and greatly esteemed by the friends, in consequence of the excellent conduct of herself and brother, refused to carry liquor home to her father, or to join with him and the family in their Sabbath evening carousals. The public schools having been closed here, in consequence of the late discussion of the Supreme Court, the Romish Sisters embraced this as a favorable opportunity to get this little girl into their school: but she decidedly refused to enter their school; and gave as a reason, in the presence of her mother, that if she went with ‘the Sisters,’ they would not permit her to go to our ‘Sewing’ or ‘Sabbath-schools.’ She is now sent by her Sabbath-school teacher to one of our select schools.

“I informed you in my last letter that we had commenced holding prayer-meetings in different parts of the city. At one of these, held on Sabbath evening, shortly after commencing, *two Irish Catholics* hastily left the room and joined their wives, with others who had come from different parts

of the city, (as they said, to attend our prayer-meeting,) and commenced dancing and making a great noise, with the intention of disturbing us. During the next week I visited this family, fully expecting the position they had taken would induce them to take up all the arguments they could, in defense of Popery. You may imagine my surprise, when, in reply to my inquiry of the husband and some of the others, why they left so abruptly, they replied that they were sorry for it. They promised to attend our next prayer-meeting.

“I will give you an incident that occurred in one of my daily visits. Having read part of two chapters in the New Testament, I requested the privilege of uniting with the family in prayer—it was granted, and the mother went and called in her two boys, remarking that it would do them good also: I remarked that they would tell her neighbors (who were Roman Catholics) that she permitted prayer in her house. Her answer was, ‘I do not care; they may as well know it one time as another.’ During the prayer she was much affected and wept. Here I had further opportunity of showing her what constituted acceptable prayer. I regard this woman as an earnest seeker after truth, and fully liberated from the shackles of Popery.

“P. S.—I neglected to inform you that my dear companion departed this life on the fifteenth of last January, in great peace, after enduring great suffering for more than a year.”

We have on hand much interesting matter from the Home Field, which, for want of room, we cannot give. In the next number, however, we shall endeavor to devote larger space to this department.

## MISCELLANEOUS.

### SPANISH AMERICA—COLONIZATION SCHEME.

*Mr. Lundy's plan of colonization in Texas suggests a plan for Spanish America—right sort of colonists needed—the Society and the colonists mutual helpers—evangelical Christianity advanced by it, etc.*

“BELMONT Co., OHIO, March 1, 1858.

“MR. E. VERNON. DEAR SIR:—Upwards of twenty years have elapsed since I became acquainted with that celebrated philanthropist, Mr. Benjamin Lundy. He had at that time lately returned from

Mexico, where he had contracted with the Mexican authorities for a large tract of land in one of the provinces of the Government. It was his purpose to colonize it with people from the United States. He showed me the articles of agreement between himself and officers of the Government. I was especially struck with one article in the document, which granted protection to the proposed colonists in the free exercise of their religious faith and worship, knowing, as I did, that Popery was the established religion of the country.

"I have often reflected on that project, and from all I have been able to learn from reading the journals of travelers, and what others have written on South American affairs, I have been led to believe that the South American republics would cheerfully tolerate Protestants in the exercise of their religion, if by such concessions they could induce enterprising settlers to come to them and occupy their immense tracts of land now unoccupied, and thus promote their national advancement. And if such colonies were planted there, and managed by the right kind of men, and managed well, I cannot see why they should not meet with success. The experiment is, I think, worth an effort, and a very strong effort. For the purpose of colonizing them with enterprising settlers from this country and Europe, it would meet with encouragement; and if managed by the right sort of men, could not fail of ultimate success.

"Now, although your Society may not deem it proper to undertake such an enterprise, its aims and measures being of a purely spiritual nature, yet might there not be a company formed of the friends of evangelical Christianity, who, acting in concert with your Society, would prove a powerful auxiliary to the cause in which your Society is engaged, by aiding to establish and support evangelical missions in those countries.

"If the somewhat widely-spread sentiment be warranted by the truth, viz: that the people of the United States are destined to colonize, and consequently to give their laws and civilization to the whole of this continent, it is no doubt their duty to dif-

fuse the Gospel and an evangelical and pure Christianity throughout the continent; and while evangelical Christians are everywhere bound to pray and labor for the downfall of mystical Babylon, it seems to me to be the special duty of all American Protestants, to pray and labor for the removal of the power and dominion of the 'Man of Sin,' not only from the United States but from every part of this continent. Oh, how much better would it be, if good colonists and godly missionaries, instead of piratical bands of 'filibusters,' who only desire their own gratification and depression of the inhabitants, could be led to make those countries their homes, and teach the population there how to develop the resources around them, and commend to them the Gospel which has so blessed our beloved country.

"Trusting that the Lord will bless and prosper the instrumentality your Society is employing in this great work, I remain

"Yours sincerely, —."

### PROPOSED ROMISH SUNDAY-SCENE.

It is well known to most Americans, we suppose, that the Sabbath is regarded in Roman Catholic countries as a holiday, and it is usually spent in worldly amusements and recreations. These amusements vary in their nature, according to the tastes, habits, or prejudices of the people. Thus we find bull-baiting in Spain, and the cock-pit in Brazil, and other things elsewhere.

Till within a few years, the Roman Catholics of this country have not attempted often or very strenuously to crowd their plan of Sabbath-keeping upon our notice. Public sentiment in the United States has thus far, in our history, been too strongly in favor of the sanctification of the Sabbath, according to the divine commandment, to admit of the introduction of public amusements for the people on that holy day.

But a change is sought to be effected.



An experiment is now and then made in different localities to test the spirit of the American people, to see whether the way is being prepared for introducing theatrical amusements and military exhibitions into the "Sunday-exercises" of the land, as is done in some Papal countries.

The following advertisement, put forth in a daily newspaper published in the city of Utica, N. Y., will illustrate our idea and confirm the general statement. It will be read, we think, with surprise by many of our readers, and also it will be more than any, even the best instructed, can do, to tell what "brass bands," military uniforms, muskets, swords, soldiers marching and counter-marching in churches on the Sabbaths, have to do with preaching the Gospel to dying sinners. But here is the advertisement; read it:—

"An unusually interesting ceremony will take place in Saint Patrick's church, West Utica, on Sunday, 31st inst., at 10½ o'clock A. M. This religious ceremony, though nearly as old as the church, will, in all probability, appear new to most of the Catholics of this city. The Emmet Guards have very kindly consented to be present in uniform on that occasion, and to remain under arms in the church during the ceremony, in the same manner as if they were present at a military mass. They will be accompanied by the brass band from their armory to the church and back; and during the mass the band will perform several pieces in the choir, accompanied by the organ. Rev. Mr. McFarland, or some other clergyman, will be the celebrant on the occasion, and a sermon will be preached explanatory of the ceremony. Tickets of admission 25 cents."

Such, according to her own showing, is Rome's proposed way of spending the holy Sabbath. So she would have it. She proposes a "Sunday amusement," and openly proclaims it, and offers its en-

joyment to every person who will pay to her treasury twenty-five cents!

### WHY PIEDMONT WILL NOT BECOME PROTESTANT.

The steady progress of reform in Sardinia, suppressing Papal usurpations and restoring their rights to the people, under the reign of Victor Emanuel, and through the judicious and enlightened counsels of Count Cavour, is exceedingly troublesome to the special friends of the Papacy on the continent and in England. No means within the power of the hierarchy have been left unemployed to arrest its advancement, or to embarrass its leaders and bring it to an end. It however still goes on.

But the *London Weekly Register*, in the interests of the Romish party on the continent and in England, has lately sought to dissipate the fears which many of the Papists had entertained in regard to the loss of Piedmont from their connection. That print regards it as out of the question for Piedmont to leave the Romish communion and become Protestant. Why? not because the truth of the Gospel is found in Roman Catholicism—nor because God is honored or men benefited by the system,—but because seven members of the royal family whom the Romish church had made saints, and some other princes and kings of the country, had died Roman Catholics, and were in heaven praying for Piedmont and its people! What profane trifling! But read the statement found in the *Register*:—

"Whatever strictures we may find it necessary to pronounce against the Government of Piedmont, and the evils it has produced, there is no fear that that country will do as England wishes, viz: desert the ancient faith. The country is, in fact, essentially Catholic; and the people will be Catholics, and nothing else. There are in

heaven seven saints of the royal family, solemnly recognized by the church as such, besides other princes and kings of that country, who have died in the odor of sanctity. These, we may be assured, are continually praying before the throne of God for Piedmont and its people."

**ANNUAL SERMON.**—The Annual Sermon before the Society will be preached in this city Sabbath evening, May 9th, (inst.) in the Reformed Dutch Church, corner of Fourth-street and Lafayette Place, by Rev. J. M. McDONALD, D. D., of Princeton, N. J. The exercises will commence at 7½ o'clock. The public are respectfully invited to attend.]

**ANNIVERSARY.**—The Anniversary exercises of the Society will be held on Tuesday, May 11th, (inst.) in the church of the Puritans, (Rev. Dr. Cheever's.) on Broadway, opposite Union Square, when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. The services will commence at 10½ o'clock, A. M. The public are respectfully invited to attend.

Book notices will appear in the next number.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MARCH, TO THE 1st OF APRIL, 1858.

### MAINE.

Dennysville. Peter E. Vose, Esq., . . . \$20 00  
Portland. "A working female," . . . 3 00  
Limbrick. Mrs. H. Eastman, for L. M. of Mrs. Harriet E. Fogg, . . . 10 00

### NEW-HAMPSHIRE.

Swansey. Rev. E. Rockwood and Soc'y, . . . 7 00  
Nelson. Friends, by N. Rand, Treasurer, in full of L. M. for Rev. Adonijah H. Cutter, . . . 20 00  
Henniker. Cong. Ch. and Soc'y, in full of L. M. for S. Newton, and in part for Nathan Carter, . . . 30 00  
Cornish. Cong. Ch., . . . 2 40  
West Hampton. Balance, . . . 8 00  
Claremont. Balance, . . . 13 35

### VERMONT.

Union Village. Anonymous, . . . 2 00

### MASSACHUSETTS.

Thorndyke. 1st Cong. Ch. and Soc'y, in full of L. M. for Rev. John H. M. Leland, . . . 15 00  
Chicopee. 3d Cong. Ch., in full of L. M. for Rev. Luther H. Cone, . . . 14 40  
Clinton. A Friend, . . . 2 00  
Springfield. C. B. Pease, to make his wife a L. M., . . . 30 00  
West Medway. Cong. Ch., . . . 12 66  
Lawrence. Lawrence-street Ch., to make Morris Knowles a L. M., . . . 48 36  
Campello. A Friend, to make Dr. Horatio Bryant a L. M., . . . 30 00  
Worcester. Union Cong. Ch., . . . 46 11  
Hardwick. Evan. Cong. Ch., . . . 6 00  
Brookline. Miss Elizabeth Pierce, . . . 3 00  
Boston. William Appleton, for the Paris Chapel, . . . 50 00  
" Mrs. Nancy Lawrence, for Paris, . . . 50 00  
" Foster Waterman, for Paris, . . . 100 00  
" Phillip's Ch., . . . 40 00  
" Salem-street Ch., . . . 62 07  
" Essex-street Ch., to make Charles Scudder a L. D., . . . 125 83  
" Bowdoin-street Ch., . . . 106 26  
" Park-street Ch., E. Lamson, to make Eliza Ann Rogers a L. M., \$30;  
Dea. Josiah Burnstead, \$30;  
Others, \$159 08, . . . 219 08

Boston. Central Ch., . . . 80 00  
" Pine-street Ch., . . . 28 27  
" Shawmut Ch., . . . 71 52  
" Old South Ch., . . . 94 23  
" Semi-annual dividend on Perry Trust Fund, . . . 175 00  
Abington. 1st Ch. Sabbath-school, . . . 14 53  
Worcester. D. Whitecomb, Esq., . . . 20 00  
Pittsfield. South Cong. Ch., . . . 23 34  
Williamstown. A Friend, . . . 1 00  
Peru. Wm. Wetmore, . . . 5 00  
" Cong. Ch., . . . 4 42

### CONNECTICUT.

Hartford. B. H., . . . 5 00  
Colchester. Anonymous for E. Society of France, . . . 5 00  
Glastenbury. A Friend, to make Wm. S. Williams a L. M., . . . 30 00  
Litchfield. Mrs. Lucy Beach, . . . 10 00

### NEW-YORK.

Geneva. John Bement, Esq., . . . 30 00  
Harpersfield. Harper Boies, . . . 3 00  
Buffalo. Mrs. Abigail Henry, . . . 5 00  
Albany. 2d Ref. Dutch Ch., Rev. Dr. Wyckoff, . . . 30 62  
" Wm. Van Antwerp, by E. Taylor, Esq., . . . 10 00  
" 4th Fresh. Ch., by C. E. Gifford, Treasurer, . . . 78 05  
" 1st Cong. Ch., Rev. R. Palmer, . . . 50 00  
N. Y. City. A Subscriber's Offering for 1858, . . . 15 00  
" North Dutch Ch., . . . 32 00  
" Middle Dutch Ch., . . . 124 17  
" 23d-street Ref. Dutch Ch., John A. Hardenburgh, Treasurer, . . . 50 00  
Tarrytown. 2d Ref. Dutch Ch., add., . . . 18 00  
Poughkeepsie. Presb. Ch., . . . 86 00  
Kinderhook. Ref. Dutch Ch., per James B. Long, . . . 30 87  
Rhaca. Mrs. Sarah Bates, . . . 10 00  
" Rev. Wm. Wisner, D. D., . . . 5 00  
Kingsborough. Add. for Mrs. L. Blossom's L. M., . . . 10 00  
Lowville. Presb. Ch., in part for Rev. W. H. Lockwood, . . . 8 00  
Utica. S. Williams, . . . 5 00  
Valatia. Presb. Ch., . . . 8 33  
" Lutheran Ch., . . . 2 09  
Gouverneur. Add. for C. MacArthur's L. M., . . . 4 00  
Fort Plain. Ref. Dutch Ch., . . . 20 00







**For use in Library only**

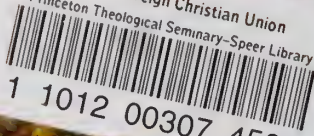
**For use in Library only**



I-7 v.9

American and Foreign Christian Union

Princeton Theological Seminary-Speer Library



1 1012 00307 4525